

JOHN I, 40.

COME AND SEE.

Twice in the opening of the Lord's ministry, these words were spoken, by different persons, but pointing each time to the same sight.

Whilst, after His baptism, Jesus remained still in the Jordan Valley, John stood one day with two of his disciples; and, looking upon Him as He walked, said "Behold the Lamb of God." The disciples follow Him so pointed out. Jesus turns: He sees them following; and He says: "What seek Ye?" They seek Him. Their answer, or rather their question, is full of significance. It indicates at once a reverent respect for what they know of Him, and an earnest purpose to know more. They say "Rabbi, where dwellest thou?" Gracious was the Rabbi's reply, compliant and complete:—"Come and see." They came and saw. What did they see? Their own words tell. Said one of them, Andrew, to his brother, "We have found the Messias."

Again on the morrow, when Philip, whom also Jesus had called, found Nathanael, he said, "We have found Him of whom Moses in the Law wrote, and the prophets,—Jesus of Nazareth." Not at a distance, even by an Israelite indeed, in whom there is no guile, can Jesus be known for what He is. Scorn was in the reply of Nathanael, and incredulity: "can any good thing come out of Nazareth." Philip saith unto Him "Come and see." That is the history of the phrase.

Come and see; now as then, this is the way to truth; this is the solution of doubt. This is,

- I. The right directory for an inquiring soul, and
- II. The true answer to a cavilling spirit.

(1.) It is the right directory for the inquiring soul. Seeker after truth, whose mind is bewildered by perplexities, who strive in vain to read the riddle of this world, and all that therein is—you who find it hard to reconcile the hopes you feel, with the things you see,—who when you